

REPORT

Of the National Committee
of the

Laymen's Missionary Movement

In the Church of England,
in Canada, to the
General Synod

SEPTEMBER, 1911

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To the General Synod of the Church of England in Canada

The National Committee of The Laymen's Missionary Movement in the Church of England in Canada begs to report as follows:

THE GENERAL MOVEMENT

It is not necessary to dwell at length on the history of the L.M.M. here, still a brief resume of the main facts concerning its history in Canada may not be out of place. The idea is supposed to have originated in the mind of the late John B. Slemin of Washington, and took definite form during the meetings held in commemoration of the centennial of the famous Haystack Prayer Meeting, November 15th, 1906. It spread rapidly throughout the United States of America, Canada, Great Britain, Germany, Australia and has even extended to Ceylon.

THE MOVEMENT IN CANADA

The first meeting in Canada was held in Toronto, April 9th, 1907, but it was not until November 9th of that year that definite action was taken at a meeting held in the schoolroom of St. James' Cathedral, Toronto. During the week December 8-15th, 1907, a general series of meetings was held in Toronto, and early in 1908 an organization campaign was carried on in the same city by each communion. In the Autumn of that year a national campaign under the leadership of Mr. J. Campbell White extended across Canada from Sydney to Victoria, arousing great interest in the Missionary enterprise and paving the way for the National Missionary Congress held in Toronto in April, 1909. It is not too much to say that this Congress attended as it was by some four thousand men from every part of Canada, will stand out as a great landmark in the history of missionary effort in Canada. At this Congress a National Missionary Policy was adopted and the appointment of a permanent Secretary for Canada was agreed upon. During the two years and a half since the Congress, at least two systematic efforts have been made to extend the influence of the Movement, one in Western Canada in the Autumn of 1909, and the other in the Maritime Provinces in the Spring of 1910. Besides these a series of conventions was held in Ontario during January and February, 1910, in addition to a large number of meetings that did not come under any definite plan. It will be seen from this that a vast amount of educational work has been carried on by this means in addition to the thousands of missionary pamphlets and books that have been sold to laymen in every part of Canada.

THE MOVEMENT IN THE CHURCH OF ENGLAND IN CANADA

The history of the Movement in the Church of England in Canada is coterminous with that of the Movement itself, there being two members of our Communion on its first general committee. It was not until after it had received the endorsement of the General Synod in September, 1908, however, that an organized effort was made on the part of a few laymen "to assist in bringing it home to the members of the Church of England throughout Canada." Final steps were taken during the sessions of the National Congress, but even before this a Secretary had been secured for a period of one year and an attempt had been made to follow up in Western Canada the meetings of the National Campaign of 1908. It was felt by those of our Communion most closely identified with the general movement that effective work within the Church of England necessitated the appointment of an Anglican Secretary and some simple form of organization within the Church "on a national basis." Accordingly a committee on organization was appointed by those in attendance at the Anglican Convention held during the National Congress, and a report was prepared and adopted by the Convention. This report provided for a National Committee consisting "of eight laymen from the diocese of Toronto, three from the diocese of Niagara, two from each of the dioceses of Montreal, Quebec, Ottawa, Huron and Ontario, and one from each of the remaining dioceses, together with the General Secretary of the M.S.C.C. and the Organizing Secretary of the Movement." The appointment already made of a Secretary was confirmed at the first meeting of the Committee and the executive which consists "of the members from the dioceses of Toronto and Niagara, with the General Secretary of the M.S.C.C. and the organizing Secretary" was authorized to take steps looking to the adoption of "a plan for the continued existence of the National Committee." This has since been done.

THE WORK OF THE NATIONAL COMMITTEE

The position of the National Committee has been midway between the general movement and the missionary organizations of our Church in Canada. Its aim, as already stated, has been to assist in bringing home to the members of the Church of England throughout the Dominion the power and inspiration of the Movement. It has sought to co-operate with the general Movement and at the same time to work in the utmost harmony with the M.S.C.C. and Diocesan Boards. Its work, like that of the general Movement, has

been of an inspirational and educational character, the only money it has handled being such as was necessary for its expenses. It has studiously sought to avoid interference in any way whatever with the administration of the missionary funds or the policies of our different organizations. It has wrought to improve the financial conditions of the missionary schemes of our Church, but this has been only one part of its work, and not, as some seem to imagine, its whole or even its primary work. Its main work has always been to place before our laymen the needs of the whole world, particularly at the present moment, and the duty resting upon us of making an honest attempt to carry out our Lord's wishes while we have the opportunity.

METHODS OF WORKING

We have said that the main work of the Laymen's Missionary Movement is to place before laymen the needs of the whole world. It is seeking to present the situation that confronts us in such a way that laymen will grasp it, but it does not stop there. It is seeking also to show how best to grapple with the situation. The nature of the general movement has made it impossible for it to do more than create what has been called "Co-operating Committees" in the different centres reached. To these committees has been entrusted the work of reaching the individual congregations and of securing, where possible, the appointment of missionary committees, the adoption of the system of weekly giving to missions and the every-member-cavass. The Anglican National Committee has taken these suggestions and has sought to have them carried into effect in the various parishes of the Church of England, and in doing so has adopted certain methods of working.

(I) CITY COMMITTEES

In each city or town of more than one parish an effort has been made to create a central committee of Anglican laymen to act as a unifying and supervising body, and the work done by a few of these committees has more than justified their formation and has revealed the possibilities of such an organization for both educational and financial purposes. It has been found, however, that here, as elsewhere, the active co-operation of the clergy is absolutely necessary to the highest degree of success.

(II) CITY CAMPAIGNS

A somewhat elaborate plan of campaign for the whole Anglican Communion of a city has been carried out in Toronto during the

months of January and February for the past two years under the auspices of the Chapter of the Rural-Deanery and the Anglican Laymen's Missionary Committee for that city. The educational side of this campaign consists of:

1. A pastoral letter from the Bishop read in all the Churches.
2. Accompanying the pastoral, a circular letter outlining the plan of campaign.
3. A supper attended by clergy and laymen from all parts of the city with addresses dealing with some phase or phases of the present situation in the mission field.

4. Addresses by clergy and laymen on at least three consecutive Sundays at both morning and evening services.

While the financial side consists of:—

1. The adoption of a financial objective for the city.
2. The apportioning of this to the various parishes.
3. So far as possible an every-member-canvass in each parish carried out by a missionary committee of laymen co-operating with the rector. The adoption of the duplex envelope has been urged most strongly and is now in use in the majority of the Toronto parishes.

(III) ANGLICAN LAYMEN'S SUPPERS

A rapidly increasing number of parishes in all parts of the Dominion, country parishes as well as town and city parishes are realizing the advantage of holding an annual Anglican laymen's missionary supper. It has been found to be the best means:—

- (1) Of unifying the lay life of the Church in the larger centres, and of securing concerted action along missionary lines.
- (2) Of reaching the laymen as a body and giving them a broader outlook regarding the Church's work.
- (3) Of placing the missionary work of the Church before laymen as a man's work and so of advancing interest among the indifferent.

Between the two meetings of the M.S.C.C. Board on October 13th, 1910, and April 27th, 1911, Mr. Allin spoke at 22 such suppers with an aggregate attendance of at least 2,700 men.

WORK OF THE ANGLICAN SECRETARY, MR. R. W. ALLIN

The rapidity with which the movement spread, coupled with the extent of territory to be covered, has necessarily entailed a great deal of travelling on the part of the Secretary. During the past two years and a half Mr. Allin crossed the Dominion six times, gave addresses at three hundred and eighty-seven week-day missionary meetings and Sunday services, in addition to the time spent in attending to correspondence and in conferring with clergy and laymen in all parts of the country. Of the above addresses, three hundred and eight were given at Anglican meetings and services, and seventy-nine meetings of a general character. Each year several meetings of diocesan synods and rural-decaneal chapters in Eastern Canada were attended in order to secure the endorsement and co-operation of the official organizations of the Church and we are very grateful to these for the ready response met with everywhere. Every diocese in Canada except Caledonia, Yukon, Mackenzie River and Athabaska, was visited.

In order to keep laymen in touch with the centre of operation from one to four pages of the "New Era" was placed at the disposal of the Secretary each month and reprints of the matter appearing therein were mailed month by month to some five hundred men in different parts of Canada.

On request of the Canadian Council of the L.M.M., Mr. Allin assisted in the work of organizing the conventions held in Western Canada during the Autumn of 1909. He was also one of the invited speakers at the Canadian Church Congress held in Halifax in September, 1910.

MR. R. W. ALLIN RETURNS TO M.S.C.C.

On the expiration of Mr. Allin's first term of office in January, 1910, he was re-engaged for a further term of two years, the M.S.C.C. Board very kindly consenting to extend his leave of absence for that length of time. The creating of the new office of Assistant General Secretary in that Society, the election of Mr. Allin to that office and his acceptance of the same with the consent of the executive of our National Committee, made it necessary for us to secure a successor.

MR. D. M. ROSE, B.S.A., THE NEW SECRETARY FOR CANADA

In considering the appointment of a new Secretary, it was thought that the appointee must be a layman, and a layman inspired with the missionary zeal, and able, willing and desirous of consecrating

his life and talents to the Cause. A difficult task to find such a man, but as we believe, under the guidance of the Holy Spirit, it has been given us to do it in securing the services of Mr. Rose for the position.

Mr. Rose, who is a man of twenty-seven years of age, graduated from the Agricultural College, Guelph, in 1908. In 1905, while in attendance at the College, he came under the influence of the Student Volunteer Movement for Foreign Missions and joined a band established in his class and offered himself a candidate for the foreign field. Of this band then established, three are now in the foreign field and three others, including Mr. Rose, have been preparing themselves for going out. We have prevailed on Mr. Rose to interrupt for one year at least his course of preparation at Trinity College (where he is a fourth year student) and to take the office of the Secretary of the Movement for that time.

RESULTS—GENERAL

It is readily seen that from the very nature of the Movement it is impossible for us to say with any great degree of definiteness what its results have been.

The Hon. S. B. Capen, Chairman of the International Committee of the L.M.M., in an address at the Annual Meeting of the General Committee in New York in February last, summed up the results under ten headings. These can be briefly put as follows:—

1. The L.M.M. "is creating a new atmosphere." Secretaries and missionaries find wherever they go that there has been such a general diffusion of information that it is far easier than ever before to present the missionary cause. "The press is eager for foreign missionary news, seeks it out, and declares that the readers desire it," and Mr. Capen illustrates this statement by quoting from an editorial of a metropolitan paper as follows: "He is not a statesman, but only a parish politician, whose eyes are closed to the peace and function of the Christian missionary enterprises in the great world movements. There is not a non-Christian country in the world to-day in which the fortunes of the new civilization are not bound up with the forces of missionary evangelization."

2. It "is reaching the mature man as no other movement has ever done." "Men who have not been touched before have seen a new vision and are responsible to the call for service."

3. It "is helping to put the whole Church upon a better business basis. Leading business men, many of them hitherto uninterested, are putting their experience at the service of the Church."

4. "It has helped the missionary work at home."

5. It "has made it easier for churches to meet their own local expenses."

6. It "has helped as nothing else has ever done to give foreign missions its true place." "Under the influence of this new conception of the place of missions, promoted by this movement, the reading of missionary literature has been increased to a wonderful extent." "From June, 1909, to January 31st, 1911, the following literature was sent out from the headquarters of the Movement: Books, 28,869; charts, 7,577; pamphlets, 1,127,000; leaflets, 5,000,000."

7. It "has brought encouragement to missionaries." "The hardest of all the burdens they have to carry was the feeling that they had been sent to the front only apparently to be neglected or even forgotten by the Church at home." The "Laymen's Movement has given them new courage and new hope."

8. It "has done much to promote unity in the Church."

9. Another of the great results of the Movement has been the new spirit of devotion and a new meaning to prayer which has come to thousands of lives."

10. It has brought about an increase in the offerings to all the Mission Boards. "It is making it more and more clear that stewardship must mean something, and that giving is to be more and more a test of discipleship." The gain in the "total gifts in the United States and Canada" during the last four years "is almost \$3,000,000" and "the largest single factor in bringing about this increase has been the Laymen's Missionary Movement."

There is no denying the fact that the past three years have witnessed a great advance not only in missionary giving, but also in giving to every other department of Church work. In the year 1908 the total contributions to Foreign Mission work from the whole of Christendom were \$22,846,465, while in 1910 they had reached \$26,890,104, an increase of over 17 per cent. Together with this increase in missionary contributions new life in the various Christian communions has been evidenced everywhere by the clearing off of long-standing mortgages and debts, the erection of new churches, the increase of salaries to the even yet poorly paid staff of home workers, and what is of greater importance still, by a quickening of spiritual life among thousands of laymen who for the first time in their lives can be said to have realized the spiritual value of the missionary enterprises to the Church at home. The methods suggested by the Movement are rapidly becoming a normal feature of Church work, and the whole attitude of the Church at home towards missionary

work for and by laymen has changed very radically. It is realizing for the first time the importance of presenting the subject to laymen from a layman's point of view. The great lesson that has been brought home, however, is that in approaching this subject it must be from the standpoint of the whole world and that we can present the work of any special field or race in its true light only when this is done in relation to its bearing on the whole. Whatever else may be said of the Movement the fact still remains that it has done more than anything else has ever done in the same length of time to arouse laymen to the importance of a world-wide missionary enterprise.

RESULTS—CHURCH OF ENGLAND IN CANADA

It is not unnatural that men should be inclined to judge the results of the Laymen's Missionary Movement by its effect upon the finances of the Church, and, while we do not grant that this should be the only, not even the primary factor, to be considered, still we do grant that we should be able to point to some improvement in this direction. The income of a parish or of a society is after all in the eyes of the average man "the outward and visible sign of the inward and spiritual life."

The organization that represents most adequately the missionary life of the Church of England in Canada is that generally known as the M.S.C.C. It works both in our own Dominion and in foreign lands and is the best means we have of judging of this missionary activity of our Church. The following statement is from the report of the Board of Management of the M.S.C.C. to the Board of Missions: "An examination of the financial statements for the past seven years shows that the income on apportionment increased from \$89,261.82 in 1904 to \$95,816.55 in 1907, an increase of 7.3 per cent. During the similar period 1907-10 the income on apportionment increased from \$95,816.55 to \$139,003.42, an increase of 45 per cent. Nor was this increase confined to one or two dioceses or to any one part of the Dominion, for a further examination shows us the following increases in payments on apportionments:—

Diocese of	1907	1910	Increase
Columbia.....	\$1,057.05	\$2,432.56	130.0%
New Westminster.....	1,200.00	3,316.65	176.3%
Niagara.....	5,738.90	9,215.39	60.5%
Toronto.....	23,448.95	35,018.56	49.3%
Ottawa.....	7,734.44	9,551.00	23.4%
Nova Scotia.....	4,938.88	10,196.47	106.4%

It is a noticeable fact that the past four years referred to in this statement cover the period during which the L.M.M. has been in existence while the dioceses mentioned are among those in which the local laymen's organization has been most active.

With reference to the effect of this marked increase for Canadian West and Foreign Missions on the work in the parishes and dioceses in the older parts of the Dominion, the following extracts from a few of many letters received from rectors bear striking testimony:

I.

"In reply to your letter of the 31st ult., in regard to Laymen's Missionary Movement and the progress made in missionary contributions, etc., in this parish in the past four years.

"In 1906 the amount given to the M.S.C.C. was \$55.08; in 1907, \$3.10; 1908, \$44.00; 1909, \$100.25; 1910, \$118.15. In 1909 the envelope system was introduced with the above results in regard to Missions, and with the added result of a stipend of \$1,200.00 yearly in 1911 instead of \$300.00 as raised in 1908."

II.

"L.M.M. organized in 1908. Thorough canvass of parish by the members of the L.M.M. Committee. Given to Missions in 1908 \$2,000.00. Given to Missions in 1910, \$3,330.00. Pew rents have grown from \$5,599 in 1908 to over \$6,000.00 in 1910. Loose offertories in 1907, \$4,525.00; in 1910, nearly \$6,000.00. In four years our total offerings for all purposes have increased about \$3,000.00. As \$1,300.00 of this was an increase in Missions, it leaves \$1,700.00 for increase in our own parochial income. You may draw what inference you like, but it shows value of L.M.M."

III.

"In answer to your letter of the 31st May, I may say that four years ago we raised the sum of \$900.00 as our apportionment for M.S.C.C. from the Cathedral. There has been steady advance and last year we raised \$1,741.00, although our parochial apportionment was \$1,500.00. During the same period our contributions for parochial and Cathedral funds so far from falling off, have largely increased and a very exceptionally large sum (for us), \$2,000.00, has been raised and spent in Cathedral restoration and repairs. Again, our contributions for diocesan objects, Church Society, etc., have largely increased.

"Undoubtedly the Laymen's Missionary Movement has done very much to help to increase our contributions.

"I am convinced of this, that the more people are led to Missions the more they will give, and the more readily will they give to parochial and diocesan needs."

IV.

"Replying to yours of the 31st ult., would say that the L.M.M. has helped us in every way. Before its influence reached our parish we had great difficulty in raising a small amount for missions; now many who contributed one dollar each are more willingly giving five. It has also made it easier to raise money for our local needs."

V.

"At that time," *i.e.* four years ago, "the parish was raising about \$2,300.00 per year, whereas now, or as reported at the last vestry, \$3,285.00 per year. Our Church was very heavily encumbered with an \$8,000.00 mortgage five years ago. This will be reduced to \$2,000.00 by November next. The missionary effort has been nearly trebled and the stipend of clergyman has been increased one-quarter and is now \$1,200. All floating debts have been removed, and the Church is in a healthy condition spiritually as well as financially. Now, I cannot say that the Laymen's Missionary Movement has done all this, but we will admit that the banquet which was held in G—— gave a great stimulus to the work, and I believe that as soon as our Church has the debt removed the offerings to missions will be doubled in a year."

The statement is sometimes made that the methods suggested by the L.M.M. cannot be worked successfully in rural parishes, and in reply to this we quote the following sentences from two letters received, one from the rector of one rural parish and the other from a churchwarden of another rural parish.

"The great body of the farmers are in favour of the duplex envelope."

"We are a farming community, and I think it all nonsense to think the double envelopes are not adapted to farmers."

In concluding this part of our report we take the liberty of quoting from the charges to their respective synods of a few of our Bishops to all of whom we owe a debt of gratitude for their encouragement and assistance so willingly given:—

Archbishop of Rupertsland, Primate of all Canada:

"I see the possibility of our accomplishing this and a great deal more than this by healthful development and use of our Laymen's Missionary Movement. When I see the record of the stimulus of that great movement and the result of its operation in various parishes in Eastern Canada, I am led to the confident conviction that we have only to rouse our laymen of the great West to throw themselves heart and soul into it in order to quadruple our present contributions to missions and Church work generally."

Bishop of Fredericton:

"If the work of the Laymen's Missionary Movement can only be made effective all through the diocese, there need be little fear of failure. I would urge those of our laymen who are leaders in that Movement to consider carefully the question of its possible extension. So far as it has been established, the Movement has more than justified itself. I will only add that the application of the envelope system to the missionary apportionment has proved a great success, wherever the experiment has been tried. Parishes which formerly failed to meet their apportionment are finding it easily possible under this new system. Of all forms of this system, perhaps there is none that seems to me quite so satisfactory in its results as what is known as the "weekly duplex envelopes."

Bishop of Huron:

"The rank and file of Church people do not yet seriously regard the support of Missions, whether Diocesan, Canadian or Foreign, as part of their regular obligations. The work before us now, therefore, is to secure a general continuous and strong support of Missions from rank and file. For this purpose there must be organization and work along the side lines and concessions. Therefore, once more I would urge both clergy and people to place themselves within the operation and inspiration of the Laymen's Missionary Movement, which has done so much to rouse the Christian public of this country to a sense of the reality and importance of Missions as the first and greatest work of the Church on earth. Through its efforts, the value of the Church in the world as a great moral force and civilizing agency is more widely recognized and therefore the obligations for its support and extension are also more widely recognized. The people are being lifted up from the rut of conventional giving into something commensurate with the needs. And, what is of still greater value, it has served to call forth into active work for Missions hundreds of

men as organizers, instructors and canvassers who formerly were mere sleeping partners."

Bishop of Niagara:

"The Laymen's Missionary Movement is in vigorous life and action. The better known the better loved. During the past year, in addition to many smaller gatherings, we had in the See city a great banquet, attended by a splendid body of earnest men and women, full of fire and enthusiasm, leaving imperishable impressions and influences behind it. Similar gatherings were held in other parts of the Diocese, with like characteristics, and results. I have never wavered in my feelings and hopes founded on the Laymen's Missionary Movement as known to us in this Diocese. I am convinced that it is to this Movement we owe it that both our apportionments this year have been more than realized. I thank God, and fervently pray, that with divinely guided wisdom and harmony, the men of our Church may continue, as they have begun, to bear aloft the Missionary banner in this Diocese and in all the world."

Bishop of Nova Scotia:

"The Laymen's Missionary Movement has also been an element in bringing about the improved state of affairs. I have no doubt that many expected greater and more immediate results from this Movement and have in consequence been somewhat disappointed. Nevertheless, I think a careful review of the situation will satisfy any unprejudiced mind that the efforts of the laymen in this direction have been by no means fruitless. The realization that all missionary work is both a privilege and a duty is far more general to-day than it was five years ago. The idea that a man's religion is confined to the salvation of his own soul or the maintenance of his own parish is rapidly taking its place with the things of a far off and almost forgotten past. In the few places in which it still lingers, it marks the unprogressive people who may be found in every community, whose methods are like those of a man who would use a treadmill to run a motor or who is more at home with the cradle and the flail than with modern agricultural machinery. The L.M.M. may fairly be credited with at least a share in this removal of the veil which formerly hid the teaching long and faithfully poured forth by the clergy.

Bishop of Toronto:

"The Movement is now in its third year. It has got past the stage of brilliant outbursts of oratory, of fine phrases that should give it birth—in a word, of talk—and has settled down to sober, steady,

systematic work in the parishes under the various Secretaries traveling and working in its interests. It has, thank God, aroused great enthusiasm; it has increased to a marvellous degree the giving totals of our people; to it is due undoubtedly the splendid results of \$31,351.59 for this Diocese of last year, and the facts that the grants have been paid in full for the first time; it has even provoked denominational pride and stimulated denominational giving; but what next? We ask it in earnest enquiry. Is God the Holy Ghost going to weld all these Christians of these various names into one for the convincing of the heathen world that God the Father sent His Son into the world to redeem the world? Or is He going to use them as "Allied Forces" for the conquest of heathenism? And if the latter, shall they not hold earnest counsel together, calling a halt out upon the march before they plunge into the deep masses of heathen superstition, and discuss as to what and how much of that which they hold in common they will proclaim in common since they must not bring the divisions of Christianity into those dense populations. The L.M.M. has led us to a certain point. Something of some sort must follow. What shall it be? None may venture to prophesy, yet all may prayerfully seek to know. Oh, for the revelation of His will."

CONCLUSION

"Something of some sort must follow. What shall it be?" In spite of all that has been accomplished, in spite of the great encouragement that this gives to all friends of the Missionary cause, our thoughts involuntarily go to the future and we may well ask ourselves: "What shall it be?" The tide of immigration into Canada from all parts of the earth instead of decreasing in volume has increased from 262,469 for the fiscal year 1907-8, to 311,084 for the fiscal year 1910-11, an increase of 48,615, which is about the same as the total immigration for the year 1900-1901. In addition to the task of caring for the large percentage of Anglicans in this body of immigrants the Church is making an effort to grapple with the evangelization of a reasonable proportion of the non-Christian world. The M.S.C.C. has recently assumed responsibility for the evangelization of some 15,000,000 Chinese, it is about to assume responsibility for the evangelization of some 6,500,000 Japanese, and is contemplating the further responsibility of caring for 1,000,000 of our fellow citizens in India. After making due allowance for the work of other Christian Societies in these districts, to equip at all adequately the proportion that rightfully falls to our share would require, according to the estimate of the L.M.M., at least 275 workers, men and unmarried women,

whereas we have at present in these three countries a staff of only twenty-three. The annual income required for this work according to the same estimate would be at least \$500,000, as against \$66,802 in 1910. To do this we have a total communicant membership in Canada of at least 160,000. This means that we are contributing at the present time the magnificent sum of 41 cents per communicant towards the foreign missionary work of our Church, whereas an average of a little more than three dollars per communicant would supply the necessary income. These facts should make us hang our heads in shame. God has indeed opened up the way for us in a marvellous manner, and has revealed to us in a no less marvellous manner, during the past four years, the tremendous possibilities lying even yet to a great degree dormant within our reach. Our work is a noble work, the noblest work given to man to do. The need and the opportunity should send us all on our knees to the throne of grace for the strength, the courage, the self-sacrifice and the faith that will enable us to accomplish the work that has been entrusted to our care, "while it is day; the night cometh when no man can work."

All of which is respectfully submitted.

(Sgd.) W. D. GWYNNE,
Chairman.



